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The Chicago Theological Seminary

# REGISTER

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The Seminary's Million-Dollar Campaign

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## Editorial

The purpose of this number of the REGISTER is to inform the friends of the Chicago Theological Seminary concerning recent progress of the institution; to give certain glimpses of the present situation; and to furnish in permanent form two articles by members of the Faculty which we believe all friends of the Seminary will be glad to read and preserve.

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### Doctor Rockwell Harmon Potter, Elected Moderator

Friends of the Chicago Theological Seminary will rejoice to learn that Doctor Rockwell Harmon Potter, Minister of the Center Congregational Church of Hartford, Connecticut, and a Graduate of The Chicago Theological Seminary, was elected Moderator at the recent meeting of the National Council, in Springfield, Massachusetts.

Dr. Potter was born in Glenville, New York, October 1, 1874. He graduated from Union College, Schenectady, New York, in 1895; he took his theological course by spending one year each at Yale Divinity School, Union Theological Seminary, and at the Chicago Theological Seminary. He received the degree of B.D. from the last-named institution in 1898. Rutgers College granted him the degree of D.D. in 1915.

Dr. Potter was ordained in 1898, the year of his graduation. He began his ministry as pastor of the Reformed Dutch Church of Flushing, New York. In 1900 he entered upon the pastorate of the historic Center Congregational Church of Hartford, Connecticut—a church which was organized in 1632. During his pastorate Dr. Potter has made a large place for himself in the life of the city and also in the affairs of the Congregational denomination in Connecticut and throughout the country. He is in frequent demand as preacher on special occasions and as speaker at clubs and other gatherings.

Dr. Potter is president of the Connecticut Bible Society and of the Connecticut Institute for the Blind; he is a director of the Hartford Seminary Foundation, Assistant Moderator of the National Council, and a member of its Commission on Missions. He is the author of *The Common Faith of Common Men*.

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### Mr. Babson's Visit

Recently Mr. Roger W. Babson, a member of the Advisory Committee, visited the Seminary and looked it over thoroughly. On the day following his visit he spoke in the First Congregational Church, Oak Park, and used the following words:

Recently I visited the University of Chicago and was much impressed by its spacious site and the beautiful and substantial character of its buildings and the provision which I saw there for the expanding need of a great educational institution. With the program of modern education I am in hearty sympathy. I am a college man and believe in the college and in the university and in the technical school, but I want to say this, that the best thing I saw on my visit to the campus of the University of Chicago was Chicago Theological Seminary. I cannot emphasize too strongly my belief that our fundamental need in education is that of religious leadership. Education without religion is like an automobile without a steering wheel. It is utterly useless and may be even dangerous.

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## Leadership the Only Solution

The paramount problem of the church today is like that of every nation, movement, and institution. A Chicago newspaper published a report from its special correspondent in China under the caption:

“FOUR HUNDRED MILLION PEOPLE WAITING FOR ONE LEADER”

This is the problem: Leadership. Communities, churches, and states are all waiting for the men who can gather up in a commanding way creative ideals, personal loyalties, and great programs, giving to these such masterful control and continued supervision as will bring them to success.

The supreme human factor in the church today is the personal leader. It is impossible to guarantee such power in the case of every person who has had thorough preparation in college and theological training school; but, other things being equal, those who receive this discipline and are prepared in this way, become more effective leaders than those who have not been prepared by such thorough courses of training. As the government maintains Annapolis and West Point and as the graduates of these institutions become in the majority of cases the successful leaders in the army and navy, so the church maintains its seminaries in order to provide leaders whose powers have been disciplined to make them efficient in meeting the severest tests which will be brought upon them.

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## Cheer for Ministers

In a recent informal conference Reverend William E. Barton, former Moderator of the National Council said, “Whenever I tend to become discouraged about ministers I reflect on the condition of the church which has no minister and my confidence and courage return.” Without a minister, a church soon runs down, and a run-down church means a run-down community. It is easy to criticize; the ministry always has suffered from hasty and inconsiderate disparagement. The proof, however, of the necessity of leadership lies in the achievement of churches that are well led in comparison with churches that lack such adequate guidance.



# The Chicago Theological Seminary in Ideal and Achievement

BY FRANK G. WARD

Dean Frank G. Ward, C.T.S. '94, came from New England to take his theological training in the Chicago Theological Seminary. He completed his post-graduate study as Fellow of the Seminary and after a term of service in the churches of the Middle West came to be Professor and finally Dean in his Alma Mater. The discriminating address that follows is not only historically accurate but is infused with the writer's own spirit of love and loyalty to the institution. It is published now in the hope that it may secure the wider reading that it deserves and intensify the affection for what President Fisk called so constantly "Our beloved Seminary."

The ideals and achievements of the Chicago Theological Seminary have been wrought into the ideals and achievements of the Mississippi Valley. They are part and parcel of the process still going on in this great Interior. A moment's pause is sufficient to remind ourselves that this process of civilization—shall I call it?—has just begun. The Mound Builders who preceded the Red Man and who far outnumbered him have left interesting questions for the antiquarian, but that is all. The Indians of historic times lived their scattered and warlike existence; they have left their tribal names to rivers and lakes, to states and cities; these names will be household words for centuries to come—the enduring reminders of the days of the tepee and the calumet. I have sought, but I seek in vain, from the pen of Dr. Finley the evidences of an abiding influence of the French in the heart of America; hybrid heritages there are in the St. Lawrence basin and vestigials from St. Louis down to the Delta, but that is all.

The priming coat of the permanent civilization was of the Daniel Boone type—those hermit hunters of pre-Revolutionary days who loved the solitudes and lived by faith as they held the frontiers against the backfire of Indians inflamed by the English. A second wave of the incoming tide was the hunter settler,—cattle raiser and horse-back farmer who did his work roughly and moved on when thrift and industry began to fence off the range. Roosevelt finds the Lincolns to be a typical family of this class. I await Dr. Barton's O.K. on this estimate. And then came the colorful scheme of German and Scandinavian, Welsh and Bohemian, Dutch and Hungarian immigrations blending with the solid colors of the British stock. These are they whose ideals and achievements are entering into the permanent foundations of this favored Middle West, and of which the ideals and achievements of the Chicago Theological Seminary are a part. The sixty-five years of its existence may be divided for our purposes into two periods of about even length, with characteristics overlapping either way.

The first period covers the years from the founding of the Seminary to those years that led up to the World's Fair in Chicago. This generation of time from 1858 to 1890 was one of missionary expansion on the part of the Congregational churches and of adaptation of their polity to the changing conditions of the Interior. In a short sketch like this, items may be listed that illustrate the theme and it may be left to the imagination of the hearer to fill in the measure.

1. And the first motive in the way of an ideal that called for the Chicago Theological Seminary was that there might be in the opening West a school after the order of New England for the education of ministers. And we might as well be frank about it and say that the promoters were thinking of Yale first of all.

The reason for such an ideal is not far to seek. Cubberly's *Public Education in the United States* makes the matter clear. Following the Revolutionary war strong but intermittent tides of migration set toward the west from the Atlantic sea-board. There were two types of migrants: there was the New Englander with his institutions of the church, the common schools, the higher education, and the town-meeting. There were also "people from states where slavery and plantation life prevailed, where religion, especially for the poor, was by no means a vital matter, and where free schools were virtually unknown" (pp. 73 ff.). For the most part these shifts of population followed the parallels of their home latitudes, and yet there was enough deflection for a time to bring these two types into conflict.

However, "the opening of Missouri to slavery in 1820 deflected the tide of Southern migration from Indiana and Illinois to that state, and gave the New England element a chance to extend its influence over almost all the North-West Territory States" (page 74).

The zeal for education and religion received a new impetus. Academies and colleges began to spring up. Most of the former have given way to the public high school, but it is not unusual in my wanderings to come across some little community like that of Denmark, Iowa, where there was organized in 1843 an academy, now defunct, but which had an honorable history in the early days of the state. But the academies and colleges still left something lacking. They had been organized as religious institutions; but the capstone of the system was lacking. The would-be ministers had no place near by where they could go to get their professional training. The Chicago Theological Seminary was called for by the necessities of the case, to complete the scheme.

2. But this desire for a school for the education of ministers after the order of New England does not tell the whole story. There was



also a demand for a seminary, *not* after the order of New England. It was a call for something different. And the reasons for this also are not far to seek. Illustrations are the quickest way of making them clear. In 1856 Dr. Savage was a delegate from the Illinois General Association of Congregational churches to the corresponding Massachusetts body. Whether he was there for that particular purpose or whether it was an incident in a visit East I do not know. In any case it shows the hunger of the New Englanders in the North-West Territory of that day for fellowship. But while there he ran across the hold-over of an old prejudice "against Western Congregational ministers and churches as radicals, fanatics, unsound in the faith, and unworthy of fellowship by Eastern Congregationalists." To be sure this feeling was simply a survival from a quarter of a century before but it pointed to the facts that there was a real difference between the life and the temper of the East and that of the West, and that the two hundred and fifty Congregational churches, plus, of this valley *must* devise ways and means to promote their own fellowship, set up their own organization, train their own leaders, and develop a common consciousness, to the end that they might play their part in the winning of the West. During the first decades of its existence the Seminary was a rallying point for our churches throughout this whole territory, not only as an educational institution but also as an agency for the promotion of the church life in the various ways demanded by the kaleidoscopic changes which were taking place.

Nor was this call for a school which was different from the New England type simply a pioneer demand. It holds good even down to the present time. A personal incident known to many of you is in point. It took place thirty-five years after the one narrated by Dr. Savage. I had followed my father to his academy in Vermont, and also to his college; we had thought that I would go to his seminary in New York, but in talking the matter over he said to me: "Frank, it is in the Middle West that the future of our country lies; there is where you will want to work; you had better go there and get your professional training." In telling this story to a business man the other day he said of his son who is a Harvard graduate, "That is why he came to Chicago University for his law."

3. The review of the various ways by which the Seminary has contributed to expansion of our church life within its own field would call for a study of each state and of individual churches. Much of its contribution has been of the routine order; much of it has been full of romance and heroic self-sacrifice. The picture of Lewis Camfield comes into the fore-ground as I write these lines. He graduated from

the Seminary thirty-four years ago and went at once to be the pastor of a church and the principal of Ward Academy at a point in South Dakota some distance from the railroad. He has grown gray and old in that service. He has gathered the young people from the prairies, has preached to them on the Sabbath, has taught them in the classroom, and has helped them to pay their way by providing them work on the farm. He is proud of the registered Holsteins that make up the herd. But he is prouder still of the more than thirty groups of boys and girls who have grown to manhood and womanhood under his guidance and who have gone out into the world to do the bidding of a man of humble faith and of quiet service. He is typical of many graduates of the Seminary during the Home Missionary days of these western states.

4. There are two features of the Seminary life inaugurated during the first half of its existence which call for special mention: (1) The Seminary has been no small factor in the work of the Chicago Congregational Missionary and Extension Society. Professor Samuel Ives Curtiss was one of its organizers, for many years he was its president, and for nearly a quarter of a century he was a consistent force and guide in its work. For over forty years this society has given the Seminary students a field for practical work, and they in turn have contributed to its worth. One cannot blink the fact that student pastors and workers are sometimes a liability as well as an asset. I speak as one of them when I say that we have sometimes done foolish things, and sometimes wise things in foolish ways. But by and large I believe that the contribution has been far to the good. In fact, I cannot think of the early days of the Society apart from the service rendered by Seminary men during afternoons and evenings and on week-ends, in parish visiting, organizing, and conducting young peoples' work, supervising church schools, and also in preaching. When I call to mind the executive officers in New York and Boston and Chicago and other cities who are guiding the affairs of the denomination, I note the names of Chicago Seminary graduates, Burton of the National Council, Moore of the Home Missionary Society, Bloom of the Sunday School Extension Society, Cady of the American Missionary Society, Gates and Winchester and Stock and Gammon of the Education Society, and a dozen others who have held or are now holding responsible administrative positions in the larger life of the denomination. The fact that such a list records an undue proportion of our Seminary men bears witness to their training in resourcefulness which was due in no small part to the work under the City Missionary Society. Perhaps we nodded at times in classroom, and now and then our impromptu recitations were below grade, but there was an off-set in the wisdom that comes from doing.



Nor is this contribution to the success of the Missionary Society simply a matter of the past. I can take you to a little church and parish house around the corner from Hull-House which has been a *lamp* set on a stand for over thirty years in that complex of races; never has it been more thoroughly a beacon turning in every direction than it is today under the pastorate of a student of the Seminary. Or I can take you thirty miles out from Chicago to a field that the City Missionary Society has brought back to life in the last dozen years, and every step of the way has been under the guidance of a Seminary man, without any missteps or false motions. Of the five men who are responsible for this renewal of life one is now the pastor of a commanding field in Nebraska, another is in Wisconsin, still another is a missionary in India, a fourth is doing post-graduate work preliminary to joining in the work in India, and a fifth is carrying on the work today. During this time a church has been gathered out of a scattered community, a new church building has been erected, new ideals of church life have been set forth, and a real parish sense is in process of realization. All this is typical of the great give and take between the Seminary and the churches of the vicinity. They are a vital part of the ideal and achievement of the Seminary. (2) The second feature of the Seminary service inaugurated during the first half of its history which calls for special mention has to do with what we would call today its Americanization work.

The peak of immigration from Northern Europe was in the first half of the eighties. It was made up of the Germans and Scandinavians. From a half to two-thirds of them settled in the North-West Territory. My old professor Conrad of the department of economics in the University of Halle, Germany, used to say of the English language that it was the best adapted of any for the commerce of the world. These fair-haired people from around the North Sea quickly learned to buy and sell and get gain in their adopted tongue. Professor Conrad further said of his countrymen that when a German left his native land all he wanted from there was its wurst, its beer, and its sauerkraut. This was not always true. The finer values of the German life, its *Gemüthlichkeit* and its religious sentiments, called for the mother-tongue. Apart from these the complete transfer from European life might be short and bitter and devoid of the priceless contribution which such races might make to our national life. For thirty years—a generation of time at the nick of time—the Seminary through its teaching in the languages of the old countries steadied the Americanization process of these new-comers in a way that we cannot yet appreciate to the full. This has meant much for the future of our faith in this part of the country; but beyond the service to any one denomination I try at times to reckon on the value

of the service rendered to the country at the time of the great struggle of the last decade. As I occasionally visited German communities in those dark days and as I would drift into intimate talks with Dr. Eversz, I tried to imagine the conflict of emotions in the lives of those where families were divided against themselves. A classmate of mine in the Seminary used to talk to me of his eight brothers and nephews in the German army. Hearts were torn but faith was true; I have yet to find a lack of loyalty to their adopted home on the part of those whose lives had been ministered to through what I now like to speak of as the Americanization work of the Chicago Theological Seminary.

I have said that the first half of the Seminary's life was one of service in the expansion and adjustment of our denominational forces for the upbuilding of the rapidly changing Middle West.

## II

We come now to the second period of our history which becomes a matter of consciousness about the time of the World's Fair. It was signaled by the coming of Graham Taylor to the Seminary. This was an announcement that the Seminary was to concern itself with social and economic matters. Events conspired to make it a dramatic time to inaugurate such a venture. Congress' decision to hold the Fair in Chicago was an advertisement to the world that the city was central to the industry of the nation, and the people from all over the world who flocked here were in assurance that social problems would arise. The recent release from the penitentiary of some of the Haymarket rioters was a reminder of those of former days. Editor Stead was over here to gain experience by sweeping the streets of Chicago, to tell the women's clubs what he thought of them, and to gain front-page notoriety by tossing off a book which some thought he sacrilegiously named by calling it, *If Christ Came to Chicago*. But what is more to the point, those of us who canvassed down on Canal Street in that winter of 1893 and '94 under the guise of relief work learned what a social problem was, when men were hungry and out of work, when they knew not where to go, and when they had wives and babies to support.

This was the beginning of a new era in the life of the Seminary. It furnished us at the outset not so much a body of truth as a point of view. It bade us neither sit nor stand, but go. The social motif has become so much a matter of fact in the thought of schools of religion today that it seems commonplace to pay much attention to it as though it were a recent achievement. It is so near that it is hard for one to estimate it properly; and yet it has carried us so far that one wonders today what there was that was vital in a Seminary curriculum in the days



before the social message was there to give the rest of the teaching a grip upon reality. The term "Social Service" has taken its place in the technical vocabulary of the classroom alongside the language from the ecumenical councils, and the words "Brother" and "Brotherhood" have been rescued from the exclusiveness of the prayer meeting.

To be sure it might be an exhibition of unwarranted conceit for any one school of religion to claim a monopoly in getting this recent contribution to theological learning upon the market. One has only to summon the shades of Charles R. Henderson back to these halls that knew him so well to sense the folly of any such suggestion. And none would be quicker than these two disciples to this new kingdom of heaven (Henderson and Taylor) to disclaim any right to sit, the one on the right hand and the other on the left, in its glory.

But what I do say is this, that for a generation during which time business has been changing its ethics and the church has been breaking down its wall of partition between institutional religion and out-on-the-street humanity it has meant much to have had such men as pilots.

I wonder if there is anyone else here who recalls a certain Sunday afternoon meeting in the old Music Hall, early in 1894. It had been called by the London editor as a sort of get-together affair. And it was all of that. When the meeting was thrown open for remarks, Tommy Morgan as he was called was on the floor—or had he been asked to lead the discussion?—At any rate he spoke in language which some thought red; Dr. Lawrence of the Second Baptist was in the gallery and could not keep his seat; the atmosphere was electric. Editor Stead talked but he did not know what to say. The Seminary boys thought things were set for a free-for-all, when Professor Taylor rose and spoiled the fun by an impromptu speech which took no side but quieted both sides. It was peace without victory. One of the great achievements of the Seminary has been its presentation of the Social Gospel in such a way as to march breast-forward and yet at the same time to commend itself through its leader as being fair to the past as well as prophetic of the future. Try to imagine for a moment what might have been worse than Peasant Wars, if this new reformation which is now going on had been simply in the keeping of some men whom we could name.

### III

There are many other things that are closely related to this phase of ideal and achievement which could be enumerated, but perhaps they belong to the future rather than to the past. There is one item which belongs to both the past and the future and I present it as the nexus between this part of the program and that of the president. I

refer to the work of our graduates on the foreign field. The recent REGISTER presents some of the facts. It is fresh in your minds and needs no review. Dr. Gates of Roberts College who was my Seminary teacher for a furlough year, Fred Bridgman of Johannesburg who was a fellow student, Reynolds and Matthews and Meacham and Wolsted, whom this campus have known, their's are the faces that rise before me as I think of The Chicago Theological Seminary and its world-wide contribution. "World-Friendship" is the timely term by which to characterize this ideal. What we are doing and what we hope to do in this direction belong to the forward-looking address. Let me review under three statements the conclusions of this paper.

The first period of our history was still within the range of outlook and teaching which came to us from the theology of New England and farther back. The second period gave us the idea of social service, and the world became the field of redemption; but there was something lacking. The third period which is ahead has friendship for its keynote; and it is Jesus' idea of friendship, "No longer do I call you bondservants, for the bondservant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard from my father I have made known unto you." Sympathy, understanding; no longer working in India, not even for India in any narrow way; but building with India; the false aristocracy of race and even of learning broken down, and in the humility of an unfolding Christianity working for the democracy of God.

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## A Steady Service

The majority of our readers undoubtedly have a copy of October 4 number of the *Springfield Republican* devoted to the interests of the meeting of the National Council. The report of progress during the last two years in comparison with the preceding biennial is heartening. In every item, conspicuous and encouraging progress is registered. How has this been brought about? Surely not by merely drifting with the tide. It is the result of united, patient, and devoted labor on the part of the members of our congregations. Our progress is due to the division of responsibility and fidelity in the discharge of duties on the part of thousands of men and women and young people whose names appear on no programs and who have worked, not for praise, but under the high sense of loyalty to God and to one another. It is profitable sometimes to reflect upon the steady and devoted service of this vast fellowship of Christian men and women. It is upon these that the permanence and the worth of our churches depend.



## A Practical Method for Systematic Reading and Study

A plan is being proposed for directed reading and study this winter which grows out of an experience and therefore has been tested.

In 1900 *The Life and Letters of Phillips Brooks*, by A.V.G. Allen was published in three volumes. It was a great biography of a great preacher. At the same time ten volumes of sermons by Bishop Brooks were available in uniform binding published by E. P. Dutton and Company. The writer bought this biography and the ten volumes of sermons. It involved careful economy, for book money was not plentiful on a salary of \$1,400, and no parsonage. But for months steadily and with increasing happiness he read, marked, pondered, and inwardly digested this biography, reading also the sermons as nearly in order as he could locate them in the work of the great preacher. It was a revelation and an inspiration. He gained a new vision of preaching. He discovered countless little items of technique which helped him in gathering material for sermons, in shaping plans, in using illustration. It was a golden time.

Out of this experience and the convictions that grew from it the following program has been defined: Arrangements have been made with the Pilgrim Press, 19 South La Salle Street, Chicago, by which a special price is quoted on the ten volumes of sermons and the single volume of biography. Only a few sets are available but if the demand is sufficient undoubtedly more can be secured. The price for the sermons is \$15.; for the biography \$3.50, total \$18.50. This looks like a considerable first cost but if the books can be purchased and the study followed out it will be the best investment which a minister can make.

Buy the books. Then deliberately force yourself to do a definite amount of reading and study from now on until the books are finished. Deliberately resolve to make this a continuous and constructive piece of work. Do not read superficially. Take a great deal of time to reflect as you read. Make generous notes and try experimentally from Sunday to Sunday to work into the preparation and delivery of your sermons the points that you have discovered in your reading and study. Try to see how the preacher's mind actually functioned in his own situation; then make the effort to work with such methods as will adapt themselves to your own temper and place. In this way there will accrue at once profitable results in your own preaching.

Above all make generous notes. You need not fear that you will plagiarize. Your own sense of honor will save you from that. Expose yourself to the contagious personality and inspiring methods of the great preacher. Remember that many ministers do not read the great sermons

of the past or of their contemporaries. Scientists and technical workers eagerly follow the past theory and the fine practical work of masters in their fields. Physicians are constantly reading articles in medical journals and attending clinics. The city of Rochester, Minnesota, is a place to which thousands of doctors go for observation and "brushing up." We seldom are able to hear a great preacher in actual oral action; we have to gain our impressions through reading printed sermons. Phillips Brooks reveals himself to a remarkable degree in his written sermons. Therefore, everyone who will follow this line of study will have the privilege of joining that great company who in Philadelphia and Boston listened to one of the great preachers of the Christian church.

Anyone who undertakes this course of reading is invited to write to President Davis, of the Chicago Seminary. If questions arise in the process of his study, we would like to hear from anyone who is prompted by this suggestion to follow out the course of reading indicated.

THE CHICAGO THEOLOGICAL SEMINARY

## Book Reviews

*Some Living Masters of the Pulpit* by Joseph Fort Newton. Doran. 260 pp. \$2.00. These studies, which were first printed in the *Christian Century*, where they commanded deserved favor, are among the most fresh and stimulating productions in the field of homiletics. Dr. Newton discriminates accurately and writes with a facile pen. His judgment is careful; his characterizations are vivid. It is an index of his catholic interest that he passes in review such different types as George A. Gordon and George W. Truett. For the modern preacher, this is a book that ought not to be neglected.

*Man and the Attainment of Immortality* by James Y. Simpson. Doran. 342 pp. \$2.25. We have scant space at our disposal to comment on this volume by the successor of Henry Drummond in Edinburgh. In a word, let it be said that this is one of the books that every thoughtful minister and layman ought to read. Save the book money until the price of this volume is in sight; then give a month to it. The discussion and argument mount together to the height of immortality and the cosmic Christ. We see the long process by which God works; and we do not lose God in the dust of the process. This is one of the books that clears up many a problem with its reverent, fearless, and honest discussion.

*The Authority of Jesus* by R. Winboul Harding, London: Student Christian Movement, N.Y.: Doran. 210 pp. \$2.00. An attempt to define the "inner mind, the personality" of Jesus. It is characterized by no profound insight or interpretation. The author uses the Fourth Gospel with confidence and with excellent warrant. The style is not interesting. The book is written in a field where the conditions of positive achievement are exceedingly difficult; it does not pass the commonplace in the majority of its chapters.



# The Minister and the Idea of God

By CLARENCE A. BECKWITH

The opening address for the sixty-sixth year of the Chicago Theological Seminary was given by Professor Clarence A. Beckwith and is now published as a message from the Seminary to the churches. Professor Beckwith's book *The Idea of God*, published a little more than a year ago has commanded wide attention. This address makes specific application of a great truth to daily life. If it is true that the conception of God lies in any degree dormant and unfruitful in the background of the minds of ministers, this address ought to call it into life and fruitage.

One almost needs to apologize for raising a question like this in a group of men interested in a theological seminary. Some things should be taken for granted. Among these it might be supposed that nothing is more fundamental in the minister's message, and indeed in personal religious experience, than the idea of God, and that this would be the minister's first concern. I have no results of a questionnaire on this subject; this is too often occasion for unreliable and unconvincing inferences. My belief is, however, that for a large proportion of ministers the common conception of God lies in the background of their minds, dormant and unfructified. In the theological seminary they probably gave a formal assent to the teachings concerning God, yet were never roused to further inquiry or to independent judgment. The subject seemed to them remote; it involved metaphysics which seemed more remote; it implied a doctrine of the Trinity which might be true, but it was couched in antiquated and unfamiliar philosophy; it appeared to be a matter which formed the stock-in-trade of speculative theologians, whose absorbing interests were with abstract notions rather than with practical affairs close to men's business and bosoms. In a word, the idea seemed a luxury, to be indulged by those who cared for it and could afford to support it. A further explanation of this condition is found in the common attitude toward theology in general. The center of interest has gradually shifted from theology to historical, social, and scientific questions. Dogma has gone by. Doctrines, however hoary with tradition, are no longer sacrosanct. The fixed formula of yesterday meets the question-mark of today. The minister may therefore prefer to devote little attention to theoretical affairs and to occupy himself rather with the immediate practical interests of his people. These may be described generally as social, educational, missionary. Thus the case appears to be made out fairly well for the minister to whom the idea of God as definite and controlling is of secondary importance.

I believe, however, that this attitude is subject to serious criticism. I wish therefore to regard it from two different angles—the nature of the minister's calling, and the reciprocal relation between the ideas and the experience of the minister.

## I

First, then, as to his calling. No phrase better describes it than one found in the Old Testament: "The Man of God." He is God's man. He comes in the place of God. He interprets the will of God. The ancient prophet may have made some claims and given forth some teaching which we would hesitate to concede as valid; but when we have made all allowances, it still remains true that he occupied a peculiar relation as between God and men. The old-fashioned minister in New England had for himself no doubt on this matter: his clothes, his bearing toward his people and in civil affairs, perhaps the very tones of his voice betrayed his sense of his privileged position. An assumption of authority more or less in evidence, a certain degree of aloofness, conveying an impression of his superiority—still perpetuated in certain ritualistic communions—He was God's man, and the people were *his* people. Now, we are aware of an opposite tendency. Many ministers make it a point not to be distinguishable from men in other callings; in dress and personal bearing, in sports, and in various other ways they are proud to be mistaken for successful business men. Did not Jesus say, "I must be about my Father's business," and is not religion the administration of a great trust, and therefore a business of high moment?

If, as I believe, there is a certain exaggerated emphasis in each of these extremes, there is, on the other hand, a golden mean. The minister is not superior to other men on account of inherent or delegated authority, and he is not and ought not to be a business man save in a qualified sense. He deals in certain values, which for want of a better name, are spiritual. He represents and inculcates values which enter into and give character to all values. He is called to serve a church not simply because he is a well-read man, an agreeable mixer in clubs and a welcome visitor at afternoon teas, an eloquent speaker on subjects of current interest; he may be all this, and yet fail as a minister. He is called to be an interpreter of God to men. As a man of God or God's man he brings God to his people. For this reason, and for this reason only, he is admitted to intimacies of individual and family experience open to no other men in the same degree. For this reason too he shall say things to his people—of rebuke and warning and encouragement—which would be tolerated in no other man. At the marriage ceremony, at the baptism of children, at the bedside of the sick, at the burial service, in the confession of burdened sinners, in pointing out paths where moral ideals are at stake, in a word, wherever the most intimate human want is felt and the divinest ministry is invoked, where the touch of God means most to the hearts of men, there the man of God is at home. Blessed



is the pastor who, after the service he has rendered, leaves behind him the feeling that it was not so much he as God that was there, that it was not he alone but God who gave the consecration, the comfort, the courage, the peace.

In even more impressive measure will this be true if a great public decision is to be reached, a great social movement inaugurated, a great national crisis to be resolved; the people may feel that it is not simply the pastor who counsels and guides, but God. "The words that I speak unto you are not mine, but his that sent me."

## II

There are two ways in which the "man of God" mediates God to men: one is personal, peculiar to himself; the other is through ideas which he shares with others. He cannot get along well with either of these alone. If he has that indefinable something which we call personality he makes a profound and lasting impression on others. It may be felt rather than described; it may create in others fundamental changes in character; it may be the one thing remembered of the pastor long after he has gone to another field or passed into "the world of light."

From one point of view, "personality" is an unchanging property. One has it or one does not have it. After one is born it is too late to make any change in the quantity and degree of his personality. But from another point of view it is susceptible of change. We are thinking now of the spirit of life. As personality in the sense of native endowment is one of the highest products of the process of development, so as a spirit of life it is the consummate flower of human purposive achievement. It is both an individual and a social attainment. It is these and more; it is nothing less than divine. It is born of the touch of God. All great souls have felt this—the mystics in supreme degree. Yet it is not limited to these. Jesus felt this deeply and attributed the spiritual quality of his life and influence to this and to this only. Never was a spirit more sensitive to God; never one who relied so much on communion with God; never one whose spirit was so refined by consciousness of the divine; and never one who brought to others so much of God through a spirit saturated with the divine. "For their sakes I sanctify myself, in order that they themselves also may be sanctified in truth." For this reason Jesus has been called divine, the Son of God, even God. Dogmas affirming his Deity have been promulgated, learned treatises written concerning his person and work. But his work was summed up in five simple words: "He went about doing good." For us his divinity consists not in any metaphysical property which only philosophers and theologians care about, but in the radiation of goodness—sympathy,

forgiveness, courage, social justice, and hope that anchors itself in the Eternal. And this is God. Furthermore, because the values with which the minister deals are primarily personal, he must himself, as Jesus was, be a person in whom these values are pre-eminent. His goodness must be contagious, that is, so energetically self-communicative that it will be unsafe for bad men to expose themselves to contact with him. To become this, to become like Jesus Christ, to be such persons that men will think of God when they think of their pastor, this is what the idea of God can do for the spirit of the minister.

### III

We have now to consider the idea of God from a somewhat different angle, that is, its relation to experience. There are two ways in which ideas are related to experience: they are created by experience, and they are creative of experience.

First of all, experience forces ideas above the threshold of consciousness. It starts questions; it creates perplexities; it establishes points of view; it necessitates fresh interpretations of old facts; it provides the material out of which all ideas are shaped; and the idea of God is no exception to this law. A famous argument has been the football of theologians for more than eight hundred years: which precedes, the idea or the experience of God. Anselm appeared to give precedence to the idea. A contemporary of ours has however maintained that we have an experience of God, therefore we have an idea of God. Without adjudicating between these points of view, one could cite scores of experiences of God which were the sources of the idea of God. Only after the Garden of Gethsemane did Jesus fully comprehend the meaning of God's will as sacrificial love, and only after the thorn in the flesh was Paul completely aware of the sufficiency of God's grace. Not primarily by the way of speculative inquiry but by the path open to all men, that is, the path of life. He that doeth the will shall know. *Via crucis, via lucis*. The council which ordains a young man to the Christian ministry, asks him for a narrative of his religious experience, his call to preach, and a statement of his Christian belief, and the council asks it in this order. The theory is that out of his experience has grown his inner call, and from these the reality of his religious convictions. His first church is very tolerant of his rather vague and inarticulate theology because it knows that his experience has been necessarily limited; but it believes that although limited it is real, and that it will expand in the conditions of a minister's life, and that in it lies the basis for all his vital beliefs; it looks for the fruition of richer experience in a deeper and fuller knowledge of God, and in this hope is rarely disappointed.



If we ask, How is experience gained? we shall find three general types.

1. The first may be described as innate. From early childhood there is an intensely quickened God-consciousness. Examples are Samuel among the early prophets, Jesus among the later, and Jonathan Edwards in more recent time. For such persons little or no effort is required to waken or cherish this feeling; indeed the only effort required would be to repress it. As the poetic gift, the artist's response to beauty, it springs up like a fountain from within. There may be other gifts—literary, scientific, administrative, statecraft, or social charm, wide and exact scholarship, eloquent speech, but the supreme distinction is the consciousness of God. Among these are the great mystics to whom God is more real than their own souls. We all know ministers in whom this consciousness of God is spontaneously living, pervasive, energetic, and creative. They seem to have only to look into their experience as into a mirror, there to behold reflected the image of their God.

2. To a second type belong those who deliberately set themselves to realize God. One has perchance graduated from the seminary and been ordained to the ministry of the gospel, and even spent more or less years in the service of the church, and yet during all this time has felt no real need of God. He has a doctrine of God which is traditionally correct just as he has a doctrine of the atonement or the person of Christ, but it is scarcely more than a skeleton. He may even die in the odor of sanctity; at his funeral his brother-ministers testify to his sterling qualities as a minister; and he has passed on to meet God who has been practically a stranger to him all his life. On the other hand, like Thomas Chalmers, after many years of ministry one may become aware of his need of God. He begins to wonder whether during all these barren years he has really prayed to God, whether his sermons would not have been about the same if there were no God. He reviews the sources whence he has drawn comfort for the sorrowing, forgiveness for sinners, and hope for the eternal years. Now for the first time he is smitten with a sense of his own poverty of spirit and he echoes the prodigal's cry: "I will rise and go to my Father!" He seeks to know "the meaning of God in human experience." To his eager heart's longing, "O that I knew where I might find him!" he hears the response, "If with all your hearts ye seek him, ye shall surely find him!" Now again for the first time he begins to experience God. A new point of view is established, a new light irradiates his path, new interpretations of life spring up on every side; and his people are asking for the secret of the new note which sounds forth in his message.

3. A third type of the experience of God would perhaps be best suggested by a single instance, St. Augustine. Such a person becomes the subject of a sudden awakening. The word "God" has been a frequent name upon his lips; he has preached about God; he has felt that there was a far deeper meaning in the idea of God than he has ever fathomed; he thought that possibly he might sometime have as vivid and real a sense of God as he has of beauty or truth or justice. All this he has longed for but it has not come; and then in an unexpected hour, as Isaiah going to the temple of Ezekiel by the river Chebar, he makes his first real discovery of God. He feels indeed not so much that he has discovered God as that God has discovered him. God has waylaid and overtaken him; he has disclosed himself to the spirit of this man. Thenceforth "God" is no longer simply a word, a dogma, a far-off unattainable gleam, but a Reality, indeed the Reality of realities. If ever he tends to sink back into the drab days of his earlier ministry, he reminds himself of that hour when the glory of God was unveiled to him in unutterable splendor, an hour which has later brought courage and strength in many a difficult and disheartening task.

These then are the three types of experience in which the idea of God becomes a living reality through experience: some are born with it, some achieve it, and others have it thrust upon them, each according to the genius of his spirit.

What I have said is not dependent upon a particular idea of God. It may be a traditional notion, it may be one of the varieties which have sprung up in such profusion within a comparatively recent time. Or it may be that of the Nicene Creed or the Westminster Confession. It may be the Absolute of the *a priori* idealists, or the finite, struggling, and conquering God of the Pragmatists. It may be the sum of goodness at any time existent in the world, or a name given to the forces which constitute our cosmic environment, or the ideal of the social process interpreted according to the spirit of Jesus. The matter of importance here is that in one way or another life swings out of a land-locked harbor into the wider bay or perchance into the infinite ocean of reality. In whatever way God is conceived, he is the symbol of the larger Whole. And besides this, whoever is conscious of God as Personal or as Purposive Will, becomes ever more intent upon identifying himself with that Will which is the source of all good and the end of all blessedness.

#### IV

I have said that experience is creative of the idea of God; it is also true that the idea of God tends to create experience. By their very nature all ideas are dynamic. They are never an end in themselves,



but are the ever changing forms of a process. An idea arising in consciousness tends to perpetuate itself in the form of an ideal. Theologians seem to have had a conviction that ideas, especially the idea of God, could be formulated in abstract terms, out of all relation to life. And we have the so-called Athanasian Creed which is the consummate expression of this conviction. The Creed may be true; I do not say that it is not true; but if so, one could never know it, and even if one could know it, the knowledge would not make the slightest difference to Christian experience. On the other hand, there are ideas of God which are charged with a dynamic of intense energy. It was Amos' idea of God which caused him to thunder social justice among a people to whom it was becoming dim, and Hosea's idea of God which thrust him into a ministry of reconciliation. All the changes in Paul's belief and the secret of his zeal as a missionary of the cross may be drawn into a single focus—his idea of God, even if we should have to look into the face of Jesus Christ for the shining reflection.

The idea of God which is central, essential, and creative for Christian experience is that God is Purposive Will. No more comprehensive word than this can be found to describe the nature of God. This gathers up the meaning of all the definitions of God from the Apostles' Creed to the present hour. It seems, however, too vague until it is set in the different relations in which its significance becomes clear and distinct. There are three of these relations.

1. With reference to the world. This means a universe characterized by Plan; everywhere uniformity with exhaustless variety, ends ever in process of realization, a universe where the philosopher seeks for the truth, the scientist for law and order, and the Christian man may safely commit his way to the Reality which is everywhere active as Purposive Will.

2. The idea of God has not only a cosmic but also a social content. All the values which appear in the social complex are summed up in terms of God; truthfulness, justice, sympathy, sacrifice. There are those who would limit God to the social region, regarding him as the symbol of all human ideals and undefeated hopes. That God means this I do not doubt; that he means far more I confidently believe. He is the Spirit that will never rest until the confused ideals of social well-being become commanding for every member of the race and all the stages in the social advance. He is the urge in all invention, the imperative in all law-making, the sanction in all right contracts, the impulse that presses toward every international understanding, the vengeance that pursues the high-handed violator of human rights, the permanence and blessedness which crown the ideal strivings of men.

3. In addition to the cosmic and the social aspect is the reference of the idea of God to the individual. These hearts of ours are not stone; and however far the sympathy and understanding of others may go, we move on into the deepest shades of our Gethsemane alone. "The heart knoweth its own bitterness." And here, where repentance and resolve, where consciousness of sin and forgiveness, where struggle and peace agitate and calm the soul; in a word, in moments of temptation and anxiety, defeat, and physical pain, of decisions which are nothing less than eternal, and most of all, in moments of prayer, then in solitariness is disclosed the meaning and power of the idea of God to create experience.

My word to the minister, be he young or old, is this: (1) As far as possible follow the lead of every scientific approach to the natural world, and on every path *think of God*. (2) As far as possible enter every avenue of social salvation, and *think of God*. (3) Enter into your own closet and there, alone with the Alone, *think of God*. Out of this meditation will be born a brooding and creative spirit which will in turn be the secret spring of exhaustless experiences toward the world, one's fellow-men, and the last refinement and glory of personal life.

Thus our theme rounds out its circle. For the minister, as man of God, experience is the path through which alone he rises to an ever-enlarging conception of God, and, in turn, every step of this enlarging conception provides the principle and the inspiration for other experiences and further tasks. And because the minister deals with the highest values—the purposive ends disclosed in the universe, in human social life, and in the individual, he is in constant touch with the divine Purposive Good Will, and, moreover, because in every thought and all his plans, these are first and pre-eminent, he is God's man. Is there any other calling, however necessary and sacred, which imposes such responsibility, invites to such privilege, and crowns the life of service with such reward? Young men who have felt this call and are preparing for this ministry, are to be welcomed, as they have been this afternoon, and congratulated that in a peculiar sense they are to be "men of God."



# The Seminary's Million-Dollar Campaign

Mr. Clarence S. Funk, former General Manager of the International Harvester Company, and a member of the Seminary's Board of Trustees for twelve years, has accepted the National Chairmanship of The Chicago Theological Seminary Endowment and Building Fund campaign. Under his personal direction the preliminary work in organization and publicity preparation is making rapid progress.

The goal set for the campaign is \$1,000,000. This figure is the irreducible minimum needed to endow the salaries of the faculty and to pay for the new buildings so urgently needed in the expansion of the Seminary's work. The campaign to raise this sum is to be conducted during the early spring. National Headquarters for the undertaking have been set up at the Seminary House, where several trained campaign executives are devoting full time to the work.

Congregational ministers and Seminary alumni in the Mid-West have been asked to furnish the Seminary with the names and addresses of persons in their cities, who might be interested in contributing to the support of the only Congregational Seminary directly under the control of the Congregational Church. Mr. Funk and Dr. Davis are deeply grateful to these ministers for the splendid co-operation they are giving in this work of furnishing information concerning these potential donors.

## TWOFOLD PURPOSE OF THE CAMPAIGN

While the outstanding purpose of the campaign is to build a firm financial foundation under the Seminary, the Board of Directors have in mind and consider equally important, the broader purpose of bringing the general public to realize the contribution which ministers, regardless of denomination, are making toward the world's welfare—morally, spiritually, socially—in education, economics and politics. At this time questionnaires are being mailed to all of the Seminary's former students, asking them to supply information which later will be tabulated and effectively used as concrete evidence and examples, in endeavoring to capture public opinion. If you have received one of these blanks to fill out, there is nothing at this time which you can do to contribute more to the success of the campaign than to fill out your blank and return it promptly.



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